

## Wakf Administration in Tamil Nadu with Special Reference to MSS

### Wakf Board College

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### Abstract

‘Wakf’ or *habs* is an Arabic word which literally means “detention, to prevent, restrain”. In Islamic concept it connotes the tying up of property of a third person. The origin of Wakf is to be sought in the strongly marked impulse to charitable deeds which is characteristics of Islam. The Quran contains no specific provision concerning Wakf, but it abounds injunctions in the matter of charity. Further the Wakf is defined as a permanent dedication of movable or immovable properties for religious, pious or charitable purposes as recognized by Muslim Law, given by philanthropists. The grant is known as *mushrut-ul-khidmat*, while a person making such dedication is known as *Wakif*. Historically, the origin of Wakf is traced to the tradition of the Prophet Muhammad. This paper attempts to trace the historical background of Wakf Administration.

**Keywords:** Wakf, Hijra, Shias, *Sunnis*, *mutawallis*, *ulama*, dargahs, *Qazis*

### Historical Background of Wakf

According to Shibli Naumani, this tradition of the Prophet had shown that the first Muslim Wakf came into the existence in the first year of Hijra. The land on which the Prophet Muhammed laid the foundation of *Masjid Nabavi* (Mosque of Prophet) belonged to two orphans. The Prophet wished to purchase the land and insisted to pay the price, but the orphans said, “No! By God we will not take the price, we will take it from God”. Thus came into existence the first Wakf of Islam.<sup>1</sup> The Institution of Wakf continued to develop with Islam and assumed rigid legal form in the second century of Hijra or Islamic era. Gradually many Wakf came into existence. Their supervision and administration were totally in the hands of “*mutawallis*”.

In Wakf administration, the *mutawallis* enjoyed vast power. Under the Mughals, the office of *mutawalli* carried the same prestige. When Emperor Shah Jahan made certain in favour of the Tajmahal, he himself retained the *mutawalliship*.<sup>2</sup> The Wakf accounts were occasionally checked by Imperial Officers, as is presently done by Wakf Board auditors. Emperor Akbar appointed *Yaumiadaran* (persons getting daily allowances) for sending a report to the court of emperor regarding the expenditure of the dargah of Ajmer.<sup>3</sup> The Mughal emperors did not interfere in the appointment of dargah trustee and they usually elected amongst the descendants of the Saint. The head of the dargah trusteeship was known as *Sajjada-nashin*.<sup>4</sup> In the administration of Wakfs under Delhi Sultanate and the Mughal rule, *Qazis* continued to be the arch anchors of Wakf administration in the same fashion as they were under the Umayyads and Abbasids. According to the Jadunath Sarkar, “a *Qazi* was also posted to every town and to most of the villages with a Muhammadan population and large enough to be classed as *Kasbas*. The other villages had no *Qazi* of their own but could carry their suits to the *Qazi* of the neighbouring town in whose jurisdiction they lay”.<sup>5</sup> A *Firman* of Sher Shah throws light on how Wakfs were administered locally by the village *mulla*.<sup>6</sup>

According to the *Firman* of Shersha the Hindus were also granted Wakf by the Government. They are authorized to control and manage their own school.<sup>7</sup> During the reign of Aurangzeb, the public mosques and religious endowments were placed under the control of the *Sadr-e-Sarkar* who empowered to certify the *mutawallis* of shrines.<sup>8</sup> The *Sadr-e-Subah* was the chief ecclesiastical officer of the province. The collection of the dues on charitable endowments was entrusted not to him but to the *Diwan* of the province and he had only a supervisor authority of Wakf.<sup>9</sup> The chief ecclesiastical officer of the Empire was *Sadr-us-Sudar*. According to *Ain-i- Akbari*, he was in charge of all lands devoted to ecclesiastical and benevolent purposes.<sup>10</sup> Akbar acted rightly in separating spiritual and temporal affairs of the dargahs. He appointed *muttawalli* to look after the temporal affairs, leaving alone the *Sajjada-nashin* or descendants of the *pir* as the spiritual head and a principal beneficiary. This system is still followed in dargah administration.

#### Wakf Administration under the British

A *Firman* issued by Shah Alam to East India Company in August 1765 marked the beginning of the company's actual administration in India. The British official policies regarding 'native' endowments were uneven. If the East India Company embarked upon direct interference in matters of endowments, the British crown decided to pursue a policy of total non- interference, which was later replaced by a 'middle-of-the road' policy. The Policy of Direct Interference was followed by the English between AD 1765 and 1863. The first step towards the religious endowments was taken by the British in AD 1817. The Madras Code of 1817, Regulation IV enacted and the general superintendence of endowments in several districts passed on to the Board of Revenue or Board of Commissioners.<sup>11</sup> However the British Government received earlier complaints on the *mutawalli* or manager of the *dargah* of Saleem Chishti.<sup>12</sup> In reply, the Board of Commissioners observed that the board or of the opinion that consideration the reputed sanctity of the *dargah* and the veneration in which it is held, the utmost circumspection may be necessary in interfering with the prejudices of its votaries.<sup>13</sup>

This policy was once again reiterated by the Board of Commissioners when in a dispatch to the local agents, Agra and disagreeing with their proposal to remove the *mutawallis* of the same *dargah*.<sup>14</sup> However, this cautious approach did not last long. Endowed properties, irrespective of their being religious or secular, came to be encroaching upon by the company's servants. Instances of such encroachments are found in important official papers.<sup>15</sup> The stage was thus set to usher in an entirely new policy of total non-interference and consequently the Religious Endowment Act of 1863, was passed. This act aimed to relieve Government officers from governing directly non-Christian institutions. The previous regulations and codes, regarding religious endowments were repealed and replaced by the Act of 1863.

According to this Act the Government had thus washed its hands of all responsibilities of managing the landed and other properties attached to mosques, temples and such religious establishments, which at the time of the passing of the Act were under superintendent, or in the possession, of the Board of Revenue or local agents. The endowed properties were transferred to trustees, managers of superintendent. Local committees were appointed to exercise the powers of the Board of Revenue and local agents. These committees were generally constituted in accordance with the wished of those interested in the maintenance of such institutions.<sup>16</sup> The cases of disputes were required by the Act to be referred to the ordinary courts of the district. The Act provided that when the object of a suit was to protect an endowment against misfeasance, breach of trust or neglect of duty, any

interested person not necessarily with pecuniary interests, could initiate proceedings in a court of Law.<sup>17</sup> The Act was applicable only to public religious endowments or public Wakf not to private or charitable institutions.

After the passing of the Religious Endowment Act, 1863, the administration of religious endowments was left to the judiciary. Initially *Qazis* and *Pandits* were appointed under Regulation XII of 1793, assisted English Judges in the matter of Hindu and Muhammadan Law. But in 1864 these institutions of *Qazi* or Islamic Juri and *Pandits*, Hindu Law experts came to an end.<sup>18</sup> In certain cases, it resulted in a miscarriage of justice. It paved the way for corruption and mal-administration in the funds of the religion and charitable endowments. Because Wakfs was left to English Judges who because of their very scanty knowledge of the subject had other than source materials to guide them.

Consequently, several bills were introduced in the councils as well as in the Council of the Governor General of India regarding Endowments. Between 1878 and 1912, no less than eleven Bills were submitted for approval. But none of these were ever passed. In 1890, however, the Charitable Endowments Act VI of 1890 was enacted for the administration of Public Endowments of non-religious character. By the turn of the century Muslim public opinion began agitating for fairer deal to Wakfs, which by then were openly misappropriated. In 1902, the Calcutta Muhammadan Union sent two memorials to viceroy, demanding government's intervention for ensuring the proper management of Wakfs.<sup>19</sup> A similar memorial was sent to the viceroy by the society for the preservation of Wakfs and the support of widows in India by the *Anjuman-e-Himayat-Islam* of Lahore.<sup>20</sup> An important resolution passed by the All India Muslim League in 1910 and 1913 regarding the protection of Wakf properties were rejected by the British government.<sup>21</sup> On account of the non-supervision of the government, Wakf properties worth crores of Rupees and yielding an annual income of lakhs of rupee were encroached by greedy administrators and *mutawallis*.<sup>22</sup>

The Muslim and Hindu members of the Legislative Council expressed their dissatisfaction over the Mismanagement of Wakfs and other religious endowments.<sup>23</sup> They expressed their dissatisfaction with the working of the Act of 1863 and the similar complaints were received by the Government from Province like Bombay, Bengal, United Provinces and Madras. Meanwhile there was a change in government's perspective, the Religious Endowments Conference was held in Delhi on March 1914, under the Presidentship of Sir Reginald Craddock, Home members, and was attended by 26 persons,<sup>24</sup> consisting of 17 non-officials (eight Hindus, seven Muslims, one Sikh, and one Burmese) and eight official members. This Conference made an impact on passing of the Charitable and Religious Trusts Act XIV of 1920. However the Act contained nothing of much value, no statutory obligation were imposed on the trustees to publish account and no set these accounts audited much was left, in vain to the civil courts.

### Wakf Board of Tamil Nadu

The Wakf Act, 1954 seeks to give proper representation of Boards to all those who may be interested in the sound working of Boards : *Shias*, *Sunnis*, *mutawallis*, *ulama* and representation from Member of Legislative Assembly and a Member of Parliament from Muslim community. This non-official composition of Wakf Boards intended to win greater confidence of the community. The state Wakf Boards were supervised and regulated by Central Wakf Council of India, which was established in 1964 by the Government of India, under the Wakf Act, 1954. The present State Wakf Board of Tamil Nadu is constituted by the Act of 1995, in view of the provision of section 13 and 14 the Wakf Act.

The Central Wakf council is headed by a chairperson, who is the Union Minister in

charge of Wakfs and there are maximum 20 other members appointed by Government of India. Usually the Minister of Minority Affairs made as a Chairman for Wakf Council. Presently there are thirty Wakf Boards across the country in twenty eight states and union territories. The States like Goa, Arunachalpradesh, Mizoram, Nagaland and Sikkim and the Union territory Daman and Diu have no Wakf Board at present. The Wakf Act 1995 is not applicable to Jammu and Kashmir. In its status report on Muslims in India in 2011, the Shashvat committee headed by Justice Shashvat Kumar had observed “Wakf properties constitute a land bank worth Rs. 1.2 lakh crore and could have generated annual returns of Rs. 12,000 crore but yield only Rs. 163 crore and have found out a severe shortage of senior government officers who are Muslim to manage Wakf affairs”<sup>53</sup>

However the Wakf encroachments were recovered by the Wakf Board of Tamil Nadu. The Board has been functioning under the Department of Backward Classes, Most Backward Classes and Minorities Welfare. The Wakf Act of 1954 came into force in Tamil Nadu and the first Board was constituted on 18.01.1958. After the implementation of the Wakf Act, 1995 the Government of Tamil Nadu reconstituted several Wakf Boards<sup>54</sup> and notified the same in the official Government Gazette.

At present, there are about 6694 Wakfs under the administrative control of the Board. The Wakf Act 1995 has conferred many powers and functions upon the Board.<sup>55</sup> The Tamil Nadu Wakf Board is constituted as per section 14 of the Wakf Act 1995 which has prescribed certain categories for the nomination of members to the Board. Under such categorization this Board has been constituted with the following members:

Sl.No.	Category Names of the Members
1.	Members of the Parliament from the State (2 Nos)
2.	Members of the State Legislature (2 Nos)
3.	Muslim Members of the Bar Council (2 Nos)
4.	<i>Mutawallis</i> of the Wakf (2 Nos)
5.	Eminent Muslim Organizations (2 Nos)
6.	Scholars in Islamic Theology (2 Nos)
7.	Officer not below rank of Deputy Secretary (1 No.)

The Government nominates 2 Muslim Members of Parliaments and in the non-availability of M.P.s, Ex-M.P.s are also nominated. Further Government nominates 2 Muslim Members from Legislative Assembly and in the non-availability of M.L.A.s Ex-M.L.A.s are nominated.

Government of Tamil Nadu advertises for the *Mutawallis* to be nominated to the Board and the interested *Mutawallis* apply for the same and it also announces the date and venue of election and the *Mutawallis* of the Wakf whose annual income exceeds Rs.1.00 lakh and above throughout the state elects their representatives. Representatives from eminent Muslim organizations choose and nominate by the Government to be the members of the Board. Two Islamic scholars/social activists of the community are nominated as the members of Wakf. It is a norm/rule that one of these members belongs to *Shia* community. A Muslim officer not below the rank of Deputy Secretary is nominated as the member. As per section 15 of Wakf Act 1995, the term of office of the members of the Board is five years.

Wakf Act 1995 has conferred many powers and functions upon the board. The various functions are listed below:

- To maintain a record containing information relating to the origin, income, object and beneficiaries of every Wakf.
- To ensure that the income and other properties of the Wakfs are applied to the

objects and for the purposes for which such Wakfs was created or intended.

- To give directions for the administration of the Wakf.
- To settle scheme of management for Wakfs.
- To scrutinize and approve the Budget submitted by *mutawallis* and to arrange for the auditing of the accounts of the Wakfs.
- To appoint and remove *mutawallis* in accordance with the provisions of the Wakf Act
- To take measures for the recovery of the lost properties of any Wakf.
- To institute and defend suits and proceedings in a court of Law relating to Wakfs, and its properties.
- To sanction sale, lease, mortgage or exchange of Wakf properties according to the provisions of the Wakf Act 1995.
- To administer the Wakf fund.
- To call for such returns, statistics, accounts and other information's from the *mutawallis* with respect to the Wakf information's from the board may require time to time.
- To investigate and determine the nature and extent of Wakfs and Wakf property and to cause whenever necessary for the survey of Wakf properties;
- To do generally all such acts as may be necessary for the due control, maintenance and administration of Wakfs.<sup>58</sup>

Apart from this, the Board is implementing certain schemes for the needy Wakf institutions such as

- Renovation scheme for the repair and renovation of Wakf properties.
- Major Renovation Scheme.
- Scheme for construction of compound wall/barbed wire fencing around Burial Ground.

These schemes are operated from the grant sanctioned by the Government of Tamil Nadu. Further, the Board had operated development schemes for the development of Wakf Properties from the loan sanctioned to the Wakf Institutions by the Government of Tamil Nadu as well as Central Wakf Council, New Delhi.

The Chief Executive Officer (CEO) of the Board is empowered to initiate disciplinary action against any member of the Staff after following the due procedure, without the concurrence of the Chairman of the Board and imposing minor penalties specified in the Tamil Nadu Wakf Board Service Regulation with the concurrence of the Chairman, any major penalty. The Board shall be the appellate authority in either case. He reviews the work of the Wakf Inspectors and other field officers.

He has a power of checking all the accounts of the Wakfs and issue of demands for contribution due to the Board and to see all the Collections of contributions and to realize other moneys due to the Board and Submit monthly reports to the Board. The CEO can verify and check the tour diary of the Superintendent of Wakfs, Wakf Inspectors and their programmes. He prepares the budget of the office and approved the same with the rules and regulations. He acts as a chief in the auditing of Wakf properties scrutiny of the same. The CEO has responsible to submit monthly statement of the income and expenditure to the Board and to the Government. He call for such returns, statistical accounts and other information from the *mutawallis* of *dargahs* or Wakf in respect of the Wakf property as may be required from time to time. He inspects or cause inspection of Wakf properties,

accounts of records or deeds and documents relating thereto. He claims to cause registration of Wakfs and to amend the Register of Wakfs under Section 41 of the Wakf Act 1995. The CEO has empower to take necessary steps for the proper recording of Wakf properties with the authorities concerned with the settlement operations conducted by the State Government.<sup>60</sup>

### Staff Strength

The office of the Tamil Nadu Wakf Board functions State wide consisting of 11 Zonal offices headed by Superintendents with required Wakf Inspectors depending upon the jurisdiction. The said 11 Zonal offices comes under the control of Head Office functioning at No.1, Jaffar Syrang Street, Vallal Seethakathi Nagar, Chennai - 1 headed by Chief Executive Officer.

The Administrative pattern of the Tamil Nadu Wakf Board is as follows:

1. Chief Executive Officer. -deputed from other Government service
2. Assistant Secretary.
3. Accounts Officers. – selected from local fund audit.
4. Superintendents.
5. Assistants/ Wakf Inspectors
6. Typists.
7. Steno-Typist.
8. Record Clerk.
9. Drivers.
10. Office Assistants.

### Myqyyath Sha Sirguro Wakf Board College

Twenty fifth of July 1968 was a landmark in the history of Madurai Muslims. **Myqyyath Sha Sirguro Wakf Board College** came into being at a time when education at the collegiate level was inaccessible to the downtrodden and the less fortunate of the students who had neither means nor clout to pull enough strings to gain access into colleges.

**Myqyyath Sha Sirguro Wakf Board College** was a God – Send, an answer to prayers.

In 1967, a dispute between Janab. Isthiak Sha Sahib Sirguro and the Tamil Nadu Wakf Board over a stretch of valuable property was resolved under a compromise decree passed by the Madras High Court A.S.No.435 of 1964 and it was decided to set up a college in the city Madurai. Honourable Kadayannallur Abdul Mazith sahib, the then Minister for local Administration has sown the seeds for starting the college by allotting the necessary funds for land acquisition and by extending unstinted support.

Fully realizing the need of the hour Janab. M. Heera Sahib and Janab . M. Abdul Khadar Sahib the two dynamic social workers and indefatigable campaigners for higher education, plunged themselves into the task of transforming the vision of starting a college into reality. Their steadfast determination and relentless pursuit resulted in the establishment of the college in a rented building at 5, Hakim Ajmal Khan Road, Madurai under the name of '**Myqyyath Sha Sirguro Wakf Board College**' .

The history of the college is a never-ending saga of the constancy and industry of many illustrious personalities. This galaxy is constituted of the following personalities whose involvement, being substantial and redolent of the spontaneity of their heart and the sagacity of their mind.

Janab. M. Heera Sahib and Janab. M. Abdul Khader Sahib mooted the idea of starting the college and spearheaded it into a historic success. While Janab . H.K. Ghazi ,I.A.S., and Janab. A.M. Nabi, I.A.S., extended their official patronage. Janab. F. Ahamed, the then

secretary to the WAKF BOARD strove his best to speed up the procedural process. The role of the WAKF BOARD in the establishment of the college is inestimable.

The Government of Tamil Nadu assigned a vast stretch of valuable land 28 acres at K.K.Nagar, Madurai. Local philanthropists, ment of vision and resourcefulness ceaselessly endeavored for the growth and development of this college through their sacrifices. Their dynamism enabled the collection of a sizeable sum towards the building fund.

It is the only college in India that enjoys the exclusiveness of privilege to be run under the auspices of a State Wakf Board. The college, secular in outlook, though a minority institution admits to its fold, students of all communities. There has been an appreciable improvement in the excellence of coaching and the conscientiousness of the staff. It is a matter of pride to note that many a personality from Madurai has contributed his might to the college and they deserve our enduring appreciation and gratitude.

The college has registered a steady progress over the years. B.A., Economics (both English and Tamil Medium) B.A., History and B.Com, Courses were started in quick succession.

Consequent upon the introduction of plus two pattern of education, the college got affiliation for B.Sc., Chemistry and zoology in, 1979 after developing the necessary infrastructure. The college has been offering M.A., English Language and Literature since 1980 and B.Sc Math's 1982 and B.Sc., physics since 1984, and M.Com, since 1987 and B.Sc., Microbiology, B.B.A and M.Sc., Computer Science course were started during 1998. B.Com. Computer Applications was in 1999 and M.S. information Technology and Management was started in 2000. From the academic Year 1994 – 95 onwards, the college offers Post Graduated Diploma in Computer Applications, B.A., English Literature and M.Com.,(C.A) were started in 2011-2012. In 1981 a new block was inaugurated on the western side of the main block. Foundation stone for the hostel building was laid by Janab.B.S.A Rahman on 26.02.1984 and the construction work commenced. The Hostel was inaugurated on 05.10.1986. B.C.A and B.A Tamil Course Started from the academic Year 2018-2019. The college Conference Hall was inaugurated and foundation stone for the UGC blocks was laid in 1991. Subsequently, the constructions of the blocks were completed. The college library is equipped with more than 39,289 volumes to meet the intellectual requirements of the students and meet the intellectual requirements of the students and the staff. The academic progress of the college has shown a marked improvement over the years. Our athletes and sportsmen have carved a niche for themselves in the sports history of Madurai Kamaraj University. The college has a vision and mission to uplift the disadvantaged sections of the society. The Vision and Mission are effectively communicated to various stakeholders. The college prepares an academic calendar for the proper implementation of the curriculum, designed by the Madurai Kamaraj University, Madurai. Ten members of the various faculties serve as Chairman and Members in the Board of Studies of the affiliating University. The curriculum is appraised by the students and their feedback ensures that the stated objectives of the curriculum are achieved. The college follows the Choice Based Credit System with limited academic flexibility. Academic flexibility is available for UG Students in Part I- Languages and Part III- Non-Major Electives as well as Part V- co-curricular activities. The college also offers additional skill-oriented Personality Development, Communication Skill Development programmes and full fledged coaching for various competitive examinations. College has taken efforts to enrich the curriculum by organizing guest/invited lecture Programmes, Computer Training Sessions, Add-on Courses and extra- curricular activities. The curriculum is attuned by the college so

as to cater to the needs of dynamic employment market. Women's cell organizes programmes on issues impacting women. Curriculum includes papers on 'Environmental Education' and 'Value Education' to ensure the holistic development of students. Feedback is obtained from various stakeholders to enrich the curriculum. Feedback on curriculum is obtained from students, teachers, alumni, employers, industrialists, academic peers and parents. Some of our staff contribute to the design and development of the curriculum prepared under the system. The college campus measures about 22 acres with adequate infra-structure facilities for teaching and learning. Funds from the Management, the UGC, MLAs and MPs of the constituency are utilized for the enhancement of infra-structure. There are 28 spacious class rooms, Science Laboratories and three Computer Labs in the college. Facilities are available for sports and co-curricular activities, such as NSS and NCC. Right now the hostel for boys is being renovated. There is a Congregation Hall in the premises. Purified water using an R.O. Plant is supplied to the students. Other facilities include Canteen, Girls' Rest Room, Health Centre, Co-op stores and toilets. Facilities are augmented in proportion to student and staff strength and academic growth. Smart class rooms, therefore, were established, internet connectivity strengthened and INFLIBNET connectivity obtained. To meet the requirements of differently-abled students, ramps are constructed. Library has a built-up area of 2000 sq.ft and nearly 200 students visit the library every day. The total number of books available in the library is 28901. Computerized open access system is available to the students. Library has INFLIBNET connectivity and reprographic facility. The IT infra-structure of the college includes two computer labs for Computer Science Department and one Computer Centre for B.Com. (CA) Department. Most of the Departments have been provided with computer facilities. The college has a few licensed software. The college augments the IT infra-structure every year and it is extensively used for the development of computer – aided teaching, for the preparation of learning materials. The college buildings are maintained by the Public Works Department of Tamil Nadu Government. The equipments and instruments are serviced by the Lab Technicians or by the suppliers. To ensure the accuracy of the Instruments and equipments, calibration is done regularly. College has effective mechanism to tackle voltage fluctuation, and regular supply of water. This is the only college in the whole of the country run by the State Wakf Board.<sup>25</sup>

Though it is a minority college, it is hundred percent secular in outlook. The Governing Body of the college is constituted by Tamil Nadu Wakf Board. The Principal, in consultation with the Chairman, the Secretary and Correspondent, designs and implements the policies and plans of the college from time to time. The decisions regarding academic activities are made in the meetings by Heads of the Departments and the Principal who subsequently seeks and receives the concurrence of the Governing Body. The various stakeholders of the college extend their complete co-operation in planning, implementing and evaluating the academic programmes. The college adheres to the procedures and directions of UGC, Madurai Kamaraj University, Govt. of Tamil Nadu, and the Governing Body.

#### End Notes

<sup>1</sup> Shibli Nanmaai, Seerat-un-Nabi, Vol.II, Azamgarh, Hijri 1352, pp. 129-130.

<sup>2</sup> The trustee of a Wakf or a religious building, Mutawalli is an Arabic word which means one entrusted with something.

<sup>3</sup> Waqai Sarkar Renthapore, Persian Manuscript (MSS) ff.30-32. The Copy of this manuscript is available in the Department of History, Aligarh Museum University, Aligarh.

<sup>4</sup> Irfan Habib, *The Agrarian System of Mughal India*, p. 313.

<sup>5</sup> Jaidunath Sarkar, *Mughal Administration*, Calcutta, 1952, p.96.

<sup>6</sup> Hasan Ali Khan, S.A. Rashid, “*Tawarikh-e-Dankf-e-Shehshahi in Medieval India*, Quarterly, Vol.I, July 1950, No.1, pp. 62-63.

<sup>7</sup> *Ibid.*

<sup>8</sup> M.B. Ahmed, *Administration of Justice in Medieval India*, Aligarh, 1941, pp.23-27

<sup>9</sup> *Mirat-e-Ahmadi*, translated by S.Nawab Ali, Baroda, 1928, p. 148.

<sup>10</sup> *Ain-i-Akbari*, translated by Blockman, Vol.I, Delhi, 1927, p. 281.

<sup>11</sup> S.Khald Rashid, *Wakf Administration in India*, *op.cit.*, pp.11-12.

<sup>12</sup> Proceedings of the Home Department (Public), 23 September 1859, pp.45-46, the dispatch is dated 22 October 1812.

<sup>13</sup> *Ibid.*, The rely is dated 1 December, 1812

<sup>14</sup> *Ibid.*, dated 29<sup>th</sup> July 1814.

<sup>15</sup> Proceedings of the Home Department (Legislative) 20 September 1845, p.884.

<sup>16</sup> I.T.Prichard, *The Administration of India from 1859 to 1868, Vol. II*, London, 1869, p.148.

<sup>17</sup> Section 14 and 15 of the Religion Endowment Act, 1863.

<sup>18</sup> See Qazis Act II of 1864, which abolished the ‘Native’ Law Officers.

<sup>19</sup> Proceedings of the Home Department (Public) March, 1903, Vol. 121, Part A.

<sup>20</sup> *Ibid.*, No.116, 115, Part A

<sup>21</sup> Proceedings of the Home Department, (Judicial) March 1911, No.142, Part A, *Ibid.*, May 1914, Nos. 260-61.

<sup>22</sup> Proceedings of the Home Department (Watan), Lahore 22 August 1902, P.S. Col.1.

<sup>23</sup> Proceedings of the Legislative Department, April 1902, Part B, No.58-60.

<sup>24</sup> The Prominent among them were Nawab Abdul Majith Khan, Diwan Bahadur L.A. Govindaragava Iyer, SRM Ramasamy Chetty, Asad Ali Khan etc., See Also Proceedings of the Home Department (Judicial), July 1914, Part A, p.3.

<sup>25</sup> Self Study Report, 2015, M.S.S, Wakf Board College